

T H E
C R E E D - F O R G G E R S
D E T E C T E D.

I N
R E P L Y to a Pamphlet,

Falsly Called,

The Quakers-Creed,

Containing Twelve ARTICLES.

Published by some, who have not joyned with *Geo. Keith*
in his Pride and Contradiction, but Testifie against
both him, and them that joyn with him therein.

*Let the lying Lips be put to silence, which speaketh grievous things,
proudly and contemptuously against the Righteous, Psal. 31. 18,*

*For he that bideeth Hatred with lying Lips, and he that uttereth a Slander,
is a Fool, Prov. 10. 18.*

L O N D O N,

Printed and Sold by *T. Sowle*, in *White-Hart-Court* in *Gracious-*
street, and at the *Bible* in *Leaden-Hall street*, 1700.

T H E

Creed-Forgers Detected, &c.

INTRODUCTION.

IT's no ways pleasant to us, that we have occasion on this wise to appear against any ; but especially against such, whom we love, and are sorry they should draw back into those ways, where some of them (that have so done) could find, in days past, no more true Peace and Satisfaction to their poor Souls, than we could whilst we abode there, which was the only Reason we left them.

And this encreases our Sorrow, and we believe will their Condemnation, That they should publish such things of us, which we cannot but think they know, in their own Consciences, to be false ; viz.

That they imbibed many hurtful Antichristian Principles, which were instilled into them by our Leaders and Teachers ; and that they have been taught by them and their Preachments, to slight and undervalue the holy Scriptures ; and to insinuate, as if the Doctrine of Christ crucified, and obedience to his holy Institutions, were not minded by us ; and that we are no Christians ; and that they used their utmost endeavours, not only to inform us of our vile and abominable Errors in Fundamentals, but to Reclaim us ; and that we wilfully take to our selves Guilt, of all our Antichristian Errors.

And when they have thus most falsely and uncharitably Charged us, instead of Proving, they query in their Introduction, *What Consequence can there be infer'd, but that they wilfully take on them the Guilt of all their Antichristian Errors ?* So that from false Premises they draw wrong Consequences, and from thence make undue Inferences, and then say, *To what purpose so many particular Persons giving forth Creeds, palpably Contradicting the former Creeds.* And yet must tell them, as we are not accountable for the sense of this, they are not so fair and ingenuous, as to name one of these Contradictory Creeds, nor the Persons that made them they call Creeds ; but as boldly undertake to forge one, as falsely to call it, *The Quakers Creed*, containing Twelve Articles, to which we shall Reply.

‘ But (say they) give us leave by the way to tell you, That whatsoever the high Pretensions of any may be to Christianity, yet in their bold opposing the Positive Commands of Christ, they plainly demonstrate themselves to be *no Christians* ; and from such every sincere Person ought to withdraw, and come out from their Communion. But not too fast ; for sure the contrary is true ; and you do here but beg the Question, and take that for granted, which you neither have nor can prove, and so have made too much haste.

For you say, If any Quaker shall question the Truth, we offer to give them a sight of the Originals, from whence they are quoted; but do not think meet to subscribe their Names; nor we therefore, but proffer to give any of them a sight of what we have quoted in Reply: And hope our Negation to what they have Charged, together with what we have urged, may have that Credit with the Impartial, as at least to prevail with them to suspend their Judgments, till we are as truly Convicted, as we are falsely Charged. And we hope our Principles, Doctrines and Conversations, will appear, upon a serious Examination and due Enquiry, as Orthodox, Christian, and Agreeable to Holy Scriptures, as any of theirs: And that we shall, by the Grace of God, as we have so continued, demean our selves in all Respects, and to all Persons, so as to keep a Conscience void of offence towards God, and all Men; although all manner of Evil may (as Christ said it should) be spoken against us falsely, for his Name sake, and not for our Evil-doing, that's our Comfort. So desiring those that Read this little Book to follow this wise Advice, Before Judgment, Examine thy self, and in the Day of Visitation thou shalt find Mercy.

S E C T. I.

The Quakers deny the Doctrine of the Holy Trinity.

P. 13.

The Proof, as quoted by these Persons, is as followeth:

‘ IF God, as the Scriptures testifyeth, had never been Declared or Believed, w. p. 12.
 ‘ but as the Holy One, then will it follow, That God is not a Holy Three, ^{Sandy}
 ‘ nor doth Subsist in Three distinct and separate Holy Ones: And since the ^{Foundation,}
 ‘ Father is God, the Son is God, and the Spirit is God; then unless the Fa- ^{p. 12, 13,}
 ‘ ther, Son, and Spirit, are Three Distinct Nothings, they must be Three ^{15.}
 ‘ Distinct Gods.

‘ That frequent, but impertinent Distinction, That God is one Substance, p. 12,
 ‘ but Three in Persons or Substances; a most absurd Blasphemy: They, ^{15.}
 ‘ the Trinitarians, must necessarily conclude their kind of Trinity a Fiction.

Now these Persons giving this as a Reason for their leaving the Quakers, and charging them with Error for thus Writing, and accounting it an Error against the very Foundation of the Christian Religion, and an Antichristian Principle, it may be taken for granted with them to be Truth to hold the contrary, viz.

‘ That God, as the Scriptures hath always declared; and we believe, is a
 ‘ Holy Three, and doth consist in Three distinct and separate Holy Ones;
 ‘ and since the Father is God, the Son is God, and the Spirit is God, then
 ‘ they are not three distinct Nothings, but three distinct Substances, and
 ‘ three distinct Gods.

‘ And that the frequent Distinction, That God is one Substance, but
 ‘ Three in Persons or Substances, is Pertinent, and no absurd Blasphemy;
 ‘ and the Trinitarians do not necessarily conclude this kind of Trinity a
 ‘ Fiction.

Let these New Members of the Church, enquire of Dr. Sberleck, and Dr. South, whether this be the Orthodox Opinion of the Church of England, and is according to Scripture, or of their Leader that hath caused them to Err. G. K. who said as followeth:

*Serious
Appeal,
p. 3.
Writ
1692.*

'As concerning the Essence of the Christian Faith, as to the matter of it, I declare sincerely, without all Equivocation, or mental Reservation, in the true and general sense of the Words, That I know not wherein I, or (the Quakers) my Brethren, of my Faith, are guilty of any Fundamental Errors that are Repugnant to the Essence of the Christian Faith.

'The only Exception we have, is against the Unscriptural Term or Phrase of Three Persons, or a Trinity of Persons; but we own sincerely, that our Faith ought to be, and is in God the Father, the Son and Holy Ghost, and that these Names are Names of Relation, respecting the Relations, as well as the Relative Offices, and Works of those Three; and this being granted by us, in the sincerity of our Hearts, we are excused and cleared.

And that we always did hold, as above, altho' falsely charged with Error, is well known to them that well know us; and notwithstanding these Persons pretend this for one of their Reasons for leaving us, it's Base as well as Foolish, and very Idle, for any to pretend to leave a People or Society for that which they never held, and to alledge for Proof, what was writ against those that did falsely accuse us, many Years since, in those things.

*Id.
p. 4.*

'And the Orthodox anciently did not agree about these School-Terms, which were invented since the Apostles days, to guard against the Arrian, Scellian, and other Heresies; and we are altogether free of them, and desert them from our very Souls; no sober Christian will therefore Judge uncharitably of us in that respect. For what W. Penn argueth, as concerning Three Persons, he only argueth against the invented Names [Persons] as G. K. affirms, *Serious Appeal*, p. 10. if he may be believed by these New Creed-Makers; and also, that Persons in all proper Languages doth signify Substances, and not meer Properties, or Relative Attributes; which W. P. will not deny to be in God.

S E C T. II.

p. 9.

The Blood of Christ, outwardly Shed, undervalued by some Quakers.

p. 10.

Proof, as Quoted.

*Out of
G. W's
Ligt
& Life,
p. 64.*

'The Shedding of that Blood, let out by the Spear, was an act of a wicked Man, and the Spear an Instrument of Cruelty; which to lay the meritorious Cause, or Stress of Justification upon, it's false Doctrine, says George Whitehead.

This is another pretended Antichristian Error against the very Foundation of the Christian Religion, and one of the particular Reasons, as they call it, for which these Persons leave the Quakers.

Now if this be so, the contrary sure must be Christian and Orthodox with them; let's therefore hear it, and it will be as followeth.

The

' The Shedding of that Blood, let out by the Spear, was not an act of a wicked Man, and the Spear was not an Instrument of Cruelty; which act, to lay the meritorious Cause, or Strefs of Justification upon, is not false Doctrine: Will these new Creed makers say so?

But we, who are so greatly Abused, and foully Represented by our Adversaries, Believe in him that raised up Jesus, our Lord, from the Dead; who was delivered for our Offences, and raised again for our Justification; and therefore being Justified by Faith, we have Peace with God, through our Lord Jesus Christ, who dyed for us. Being now Justified by his Blood, we shall be saved from Wrath, through him: For if when we were Enemies, we were reconciled to God, by the Death of his Son, much more being reconciled, we shall be saved by his Life.

Rom. 8.
24, 25.
& 5, 19.

And if any would suggest, from this Retortion of G. W. upon his Antagonist's words, That the Quakers slight or undervalue the Blood of Christ, that was Shed without the Gates of Jerusalem about 1700 Years since; they grossly Abuse them, and evilly Intreat them; for as before, we in Sincerity declare, and in Humility, and with true Thankfulness Bless God, we have Peace with him, through our Lord Jesus Christ, who, we firmly believe died for us; and being now justified by his Blood, we shall be saved from Wrath.

And as G. K. saith, ' It is only the true Believer, who hath Faith in Christ Jesus, whom God Justifieth; so it is only he that is truly Sanctified, and Regenerated, and Born again of the Spirit of God, whom God doth Justifie. —

Profr. &
Ind. &c.
p. 122.

' And it's a true Figure of false Christians, as G. K. saith, p. 130. *Ibid.* who would have Christ divided, and say *They believe in Christ without them*, but do not believe and Receive Christ within them, as God the Father doth Reveal him. Nor, saith G. Keith, doth Edward Burroughs and William Penn, if their words be duly construed, contradict what I have affirmed. But that Men are justified by Christ's Righteousness, as the requisite Condition and Terms, in order to that Imputation; and that David, dying in his Sins of Adultery and Murder, remained justified, we deny.

Serious
Appeal,
p. 50.

And let these New Creed-Makers prove that any owned by the Quakers, or in Unity with them, undervalue the Blood of Christ outwardly Shed, for what they Cite out of G. W. doth not prove it.

S E C T. III.

That God and Christ is in Heaven, is denied by some Quakers.

And the Proof brought by them is *viz.*

' But that the Outward Person, which suffered, was properly the Son of God, we utterly deny.

Serious
Apology
by W.
Penn.
p. 126.

This they pretend is against the Foundation of Christian Religion, and as a proof of the Quakers Errors and Antichristian Principles, which G. K. and others have endeavoured to render with as ugly a face as they can put on it.

Let us again try this backward, and assert the contrary, since it's urged by them that are gone back, and examine them a little on it.

‘ That the outward Person, that suffered, was properly the Son of God, we sincerely own. Do you own this, and condemn *W. P.* and some *Quakers*, and leave all the *Quakers*, for this and your other Reasons? And do you know and believe that outward Person, or Body only that suffered Death on the Cross, which the Soldier pierced with the Spear, was from all Eternity, or of an eternal Generation; and that That outward Person or Body only was Glorified with the Father, before the World was; as the Son of God, who was before that Body that Suffered on the Cross? Consider these things.

Series
Apptal.
p. 6. & 15

‘ And whether these things do not proceed from a Spirit of *Prejudice* and *Envy*, to render us no *Christians*, as *G. K.* said to *C. Matber*, so far is he (and we may say are you) from that Candor of giving a favourable Construction upon *W. P.*’s Words, that you shew more Inclination to Clamour and Reproach, than Inform or Convince. Come hear *G. K.* in this Case.

p. 25.
Ibid.

‘ Because he (*C. M.*) cannot fix his false Charge upon me, of denying Christ; he essayeth (but with as ill Success) to fix it upon my Brethren, as dear *Isaac Pennington*, whom I well know to be a true Believer in the Lord Jesus Christ, and a sincere Lover of him, even the Crucified Jesus, and whose Soul I believe is in Rest with Christ, in Heavenly Glory. And as to his words, *We can never call the bodily Garment Christ, but that which appeared and dwelt in the Body*; it is easie to put a fair and charitable Construction on it, as well as on Christ’s words, when he said, *He that hath seen me, hath seen my Father*; and yet many saw Christ’s Body of Flesh, that never saw the Father. But to clear the thing, *J. P.* speaketh this in Opposition to *Socinians* (and did not *W. P.* also?) And against the *Godhead Suffering*, and others tinctured with *Socinian Principles*, as if the *Manhood* of Christ, that was Born of the Virgin, excluding the *Eternal Word*, was the only and whole Christ; whereas, Christ was before his Body of Flesh, and therefore he is said to come in the Flesh, and to have taken Flesh.

‘ And if we consider Christ, as he was before the World was, by whom all things were Created, and in respect of his *Godhead*, the Body was not that, but the *Garment* of it, when he Assumed it.

What say you now, was that Person or Body only, properly the Son of God, according to *Geo. Keith* to *Cotton Matber*? If not, Where is the Error, and your Reason for leaving the *Quakers*? And in that Book, out of which you took that Citation (unless you took it on Trust) you may find a plain Confession of our Faith in God, Christ, and the Holy Spirit, in p. 149. of *W. P.*’s *Serious Apology*.

W. P.’s
Serious
Apology,
p. 149.

‘ We do believe in *One holy God Almighty*, who is an eternal Spirit, the Creator of all things.

‘ And in *One Lord Jesus Christ*, his only Son, and express Image of his Substance, who took upon him Flesh, and was in the World; and in Life; Doctrine, Miracles, Death, Resurrection, Ascension, and Mediation, perfectly did, and does continue to do the Will of God; to whose holy Life,

Power,

'Power, Meditation, and Blood, we only ascribe our Sanctification, Justification, Redemption and perfect Salvation.

'And we believe in One holy Spirit, that proceeds and breathes from the Father and the Son, as the Life and Vertue of both the Father and the Son, a measure of which is given to all to profit with; and he that has one, has all; for those Three are One, who is the Alpha and Omega, the First and the Last, God over all, blessed for ever, Amen.

S E C T. IV.

Justification by the Righteousness of Christ denied.

Before we Reply to this, we make this Remark. That here they do not say by the Quakers, or by some Quakers, as if they were Conscious to themselves they ought not so to Charge them, yet they have made this Note, viz.

'Note, Reader, Here is Justification by the Active and Passive Obedience of Christ, as the Meritorious and Fundamental Cause thereof, before God, plainly denied, for that was and is wholly without us.

And now to their Proof.

'Justification by Christ's Imputative Righteousness, and wholly without us. And indeed this we deny, and boldly affirm it, in the Name of the Lord, to be the Doctrine of Devils, and Arm of the Sea of Corruption, which does now deluge the whole World.

*Serious
Apology
p. 143.*

Now these new Converts and Creed-Makers say, That here Justification by the Active and Passive Obedience of Christ is denied; which shews they do not well understand the Doctrines of those that they have joyned with, nor of G. K. neither, who hath mis-led them, as by what's before quoted of him on this Head, to which we refer; and desire them to consider what G. K. saith, *Serious Appeal*, p. 10. 'W. Penn's words are not so to be understood, concerning Justification, as if he excluded Christ's Righteousness, which he fulfilled in his own Person; but only he denyeth, that any can be Justified by that alone, without Faith and Repentance, &c. And if this will not satisfy, we shall add a Quotation of a Doctor of the Church of England, and quoted by G. K. the new Sworn or Ordained Preacher, as it is in his *Serious Appeal*, p. 65.

Dr. Cave, concerning Justification in the Life of Paul, Sect. 9. N. 15. Works of Evangelical Obedience are not opposed to Faith, in Justification in that Faith, as including the New Nature, and keeping God's Commandments, is made the usual Condition of Justification; nor can it be otherwise, when other Graces and Virtues of the Christian Life are made the Terms of Pardon and Acceptance with Heaven, and our Title to the Merits of Christ's Death, and the great Promise of Eternal Life. Citing Acts 2. 38. & 3. 17. Mark 11. 25, 26. 1 John 11. 7. By which it appears, we must Walk in the Light, as well as Believe.

*Serious
p. 65.*

And we shall conclude this Head, to shew how fallily these Men charge us, and foully they contradict G. K. now a Preacher of that Church they pretend to be joyn'd to, in some of his words, viz.

'We

Serious
Appeal,
p. 50.

'We deny not, but affirm, That our Justification is by the Righteousness or Obedience of the Lord Jesus Christ imputed unto us; but we also say, It is Imputed to none, but such who have Faith, Repentance, and sincere Obedience; and that is true inward Righteousness, wrought in them by the Spirit of Christ— Nor doth Edward Burrough and William Penn, if their words be duly considered, contradict what I have Affirmed.

Presb. and
Ind. visib.
Churches,
p. 201, 202.

And it is false Doctrine, and contrary to the Doctrine of the holy Scripture, to say, 'That Justification is only by Christ's Righteousness, without us, imputed unto us, and received by Faith alone, and not by any Righteousness of God or Christ imputed unto us, or wrought in us?

And G. K. writing this long since W. P. writ the other, it shews there was no disagreement then, whatever now is pretended.

S E C T. V.

The Quakers account themselves Equal with God.

And for Proof, they quote Francis Howgill's Works, p. 232. and Geo. Fox's Saul's Errand, p. 8. viz.

Serious
Appeal,
p. 60.

'He that hath the same Spirit that Raised up Jesus from the Dead, is Equal with God.

Now concerning this, hear G. K. For it may be supposed, that you that have left the Quakers to follow him, should have Regard to his words, what he saith to those that would fix this on G. F. viz. 'It is not to be Regarded, and W. Penn hath sufficiently Vindicated G. F. and also G. F. hath cleared it in his Book, That he did witness both the Son and the Holy Spirit revealed in him, who are equal to God the Father:—And therefore, as G. K. said, may we say, Indeed if Quakerism were such a thing, as you, and such as you, Represent it to be, and would fain have People believe it to be, or that the 20th part that you say of it were true, it were most abominable, and such that hold it would be most unworthy, and not fit to be esteemed Men, far less Christians.

But, blessed be God, our Religion is not that which ye would make it to be, nor are we such as ye describe; and it's a great Question to us, if you do heartily Believe these things that ye say of us to be true, either in General, or in great part; and if you do not believe so, the greater is your Sin, as G. K. said to C. M.

S E C T. VI.

The Death and Sufferings of Christ undervalued by the Quakers.

This is a false Charge: But hear their Proof, as quoted by them.

'True it is, they own that which Died was his Body; i. e. Christ dwelt Eminently in him.

'But that Body, saith W. Penn, is in no Man; Ergo, that can't be the Christ, in his sense, which is incapable to dwell in Men.

If this be an Error, and the contrary, Truth; then these *Creed-Makers* hold, that which died was his Godhead, not his Body, *i. e.* in which Christ Eminently Dwelt.

But surely they do not consider what their Tutor G. K. saith, *Serious Appeal*, p. 27. He saith, 'Christ cannot (as to himself, properly and strictly, in a literal sense) be killed or crucified in Men: Mind that, then the Body that Suffered and Died, by G. K's Account, was not properly the Son of God, nor crucified in Men.

Neither do the *Quakers* hold, that Body that Suffered for all Men, is in all Men: 'For the Body (as G. K. saith in the same page) that Christ was to suffer in, as a Sacrifice for the Sins of the World, behoved to be a Clean and Holy Body, as it was a Lamb without Spot; and the Death behoved to be a real Death: Which could not be of the Godhead; and it would be Blasphemy to affirm, The Godhead died; and Ignorance to assert, That Body that died, is in all Men; but it's sound Doctrine to assert and Preach, That Christ, who is properly, and not Figuratively, called Light; as G. K. affirms *Augustine* said, *Is the true Light, which lighteth every Man that cometh into the World*, John 1. 9. and so is in all Men: And which Light, Word or Spirit within, G. K. saith, as quoted, in his Book of *Retractions*, p. 21, 22. 'It hath pleased the Lord to send his Son into the World, both in the *Outward* and *Inward*, in a weak and low Appearance, that he might shew forth the more abundant Glory, in that which was so low and weak in Appearance, to prevail over the greatest Power that stood in his way; for thus doth the Seed of the Woman bruise the Serpent's Head—And this will bring People naturally to own the Scriptures, and things therein declared; to own *Moses* and the *Prophets*, to own the Dispensation of God to the *Jews* in that day, and to own Christ in the *Flesh*, his miraculous Death, his Doctrine, Miracles, Suffering, Death, Resurrection, and Ascension, together with the wonderful End and Design of God therein, &c. And this Method I well Approve of still, saith G. K.

Note,
Here is
that Body
of
Christ
distinguish-
guished
by G. K.

And so do the *Quakers*, and are firm in this Faith (altho' weak in Appearance, and despised of Men) that He in whom they have believed, Christ the Light (that many hate, because their Deeds are Evil) shall prevail over the greatest Power that stands in the way; and that God will tread Satan down, and make him like Ashes under the Soles of their Feet, who love and live in Him; against whom, and those that are built upon him, all the Powers of Hell, nor the Rage and Enmity of Apostates, shall never be able to prevail against them: For he that sitteth in the Heavens shall laugh, the Lord shall have them in derision; and Christ, whom God hath set upon his holy Hill, shall break them with a Rod of Iron, and shall dash them to pieces, like a Potter's Vessel.

S E C T. VII.

The Resurrection of the Body denied, &c.

Urged for Proof, as followeth :

W. Penn's
Invalidity
of J. Faldo's
vindication,
P. 369, 370.

'I do utterly deny, that this Text, 1 Cor. 15. 44. is concerned in the Resurrection of Man's Carnal Body at all: But the Two States of Men, under the first and second *Adam*; Men are sown into the World *Natural*, but they are raised *Spiritually*, through Him who is the Resurrection and the Life; and so they are the Sons of the Second *Adam*.

Serious Ap-
peal, p. 52.

P. 9.

Will these *Creed-Forgers* say, They do own that this Text is altogether concerned in the Resurrection of Man's Carnal Body, and not in the Two States of Men under the First and Second *Adam*, and that they are not raised *Spiritually* through Him, who is the Resurrection and the Life, and that they are not so the Sons of the Second *Adam*? If they do, will this be good Doctrine? Read what G. K. saith on this Head: 'Because we own
'an Inward Quickning, and being Raised with Christ, in our Souls and
'Inward Man; that therefore we deny any future Resurrection of the
'Body after Death, which we deny not, but affirm, against Ranters and
'vain Notionists—And as for his Citing *W. Penn's* Words arguing against that same Numerical Body, its Rising at the Resurrection, it is clear that he understandeth the same exact Number of small Particles or Dusts, neither more nor less, than what is commonly Buried; and what hurt is there in that?

1 Cor. 15. 35,
36, 37, 38.

And we affirm, as our Friends often have, that we believe there will be a Resurrection both of the Just and Unjust; and if any Man now shall say, *How are the Dead raised, and with what Body do they come?* We answer, as Paul did, *Thou Fool, that which thou sowest is not quickened except it dye. And that which thou sowest, thou sowest not that Body that shall be; but bare Grain, it may chance of Wheat, or some other Grain. But God giveth it a Body as it pleaseth him, to every Seed its own Body.* And it's false to say, as these Folks do, in p. 13. & 14. That we mean other things; and maliciously to compare us to the Papists. And it's wrong to suggest, that if what we say is true, then Christ did not dye; for we firmly believe Christ dyed, according to the Scriptures; and that he died for our Sins; and yet we are not afraid to assert, That the Life of the Word that was in the beginning with God, and was God, which Life is the Light of Men, dyed not: And yet we sincerely believe Christ bare our Sins in his own Body, on the Tree of the Cross, and Shed his Blood, even the same Christ that was born of the Virgin Mary, and was Crucified, Dead, and Buried, and Raised again, and is ascended into Heaven, and ever liveth to make Intercession for us; and therefore, in Contradiction to these *Errors and Strayers from the Lord's Way*, we affirm, That he we Own, Profess and Believe in, is the Christ of God, to whom one day they all must be accountable, and receive a Reward according to their Works.

S E C T. VIII.

Jesus of Nazareth denied to be the Son of God.

For Proof they quote, viz.

'The Light within sufficient to Salvation without any thing else, viz. *G. Whitehead's Anti-dote*, p. 28.
'Without the Man Christ Jesus, and Faith in him. If what *G. Whitehead* hath asserted be a Truth, then we may bid adieu to Jesus of Nazareth.

Ans. This is a piece of Forgery; for what's pretended, as above, to be in *G. W's Antidote*, is not there to be found, as quoted; but by search we find *G. W.* there writes, viz. 'seeing *G. K.* confesseth, That the 'Light within, in a true sense, is God and Christ, the Eternal and Essential Word, as in his *Antichrists and Sadduces*, p. 23. Surely Christ within, and Christ without, are not two Christs; Christ without, is not another Christ than Christ within.—Surely then God and Christ, the Eternal and Essential Word, is all-sufficient and able to save from Sin, Wrath, and Damnation; nevertheless God hath respect to Christ Jesus, his Mediator, Suffering and Dying for us, in his so saving us.

And is this denying Jesus of Nazareth to be the Son of God? Oh for Shame, what a proof is here! And then saying again, The Quakers say they own him to be the Christ that was Born of the Virgin; so they do, and yet affirm, Christ is the Light, the eternal and essential Word, as *G. K.* saith; and if he hath changed his Principles, we have not; and he is become Heterodox, and yet would be counted Orthodox, and is not; that's his fault, and not ours? And if he will espouse those things for Truth, which he hath called Errors, and exploded as such, and say and unsay, and do any thing for Money: Let him consider there will a day of Reckoning come, and he must Appear before him that will judge Righteously, and Reward him and you according to your Works.

S E C T. IX.

The Holy Scriptures denied by Quakers.

This is a false Charge: But they Quote thus:

'Christ left nothing in Writing, as the Rule, that we hear of; and *W. Penn's christian Quaker*, p. 142, 144.
'doubtless had he intended the Rule of his Followers to have been a written Rule, he would have left it upon Record with all Particularity; this must be believed, and that done, on Pain of Eternal Death: If the Scriptures were the Rule of Faith and Life, &c.

Christ by his Disciples, and other Holy Prophets, left something behind them, which we are persuaded were written for our Learning, that we through Patience and Comfort of the Scriptures might have Hope.

And we do acknowledge the Holy Scriptures are a good Rule, but not the Only and Chief; yet we should be glad all would walk according to them, and not impose their Meanings and Interpretations upon others,

and say as G. K. hath said, That Water in *Matth.* 28. 19. is meant; and Water is not meant, because not exprest, nor by any just and true consequence is proved to be meant.

And yet he saith, ' I still Adhere to my former Advice, that nothing *Retraſſ. p.* ' be required by one sort from another, as an Article of Faith or Doctrine, *34.* ' in common to be believed; but what is *Expresly* delivered in the Scriptures, in plain exprest Scripture Terms.

Now if this Advice were kept unto by such that esteem it a Doctrine in common to be Believed, *viz.* That the Scriptures are the only Rule of Faith and Practice, they would be incapable to prove it is exprestly declared in the Scriptures, that they are the only Rule of Faith and Practice, as they would also be unable so to prove, and in plain and exprest Scripture terms, many other things which we hold, and they call Errors, to be such. And we call them to make such a Proof, for we are not so Ignorant to undervalue or deny the Holy Scriptures, they being our Evidence to prove our Doctrines by, and of Divine Authority, and nothing that is contrary thereto do we hold, notwithstanding all the Clamour and Noise against us, we do in all sincerity declare, We esteem them the best Book that ever we Read, and have great Comfort by them; and bless God that by his good Providence he hath preserved them to this day; and do Exhort People in the Fear of God to be diligent in the Reading of them; and that also they would receive that Holy Spirit, they testify of, and that the holy Men of God were moved by to write them, that thereby, and waiting in it, they may come rightly to understand them, and the things of God, therein testified of.

S E C T. X.

The Sacraments of Baptism and the Lord's-Supper denied.

The Proof they Alledge is as followeth, as quoted by them.

*VV. Penn's
Reason a-
gainst Rail-
ing, p. 108,
109.*

' I affirm, That Circumcision is as much of force as Water-Baptism, and the Paschal Lamb as the Bread and Wine; and we can testify from the same Spirit, by which *Paul* renounced Circumcision, that they are to be Rejected, as not now Required.

Let them prove by exprest Scripture, and in plain and exprest Scripture words, they are now Required, and ought to be Received, as Articles of Faith and Practice, by all true Christians, in such exprest and particular manner, as they are used by the Church they and G. K. have now joyned themselves to. And let them consider what G. K. hath said on these Heads, that said in his first *Narrative*, p. 15. ' I know not any Fundamental Principle, nor indeed *one* Principle of the Christian Faith, that I have varied from to this day.

Now if these be Fundamentals, or any Principles of the Christian Faith, he knows not that he hath varied from them to this day: Who declared, *Acts* 8. 38. Doth not prove that Christ's Baptism is with Water, for as

*Serious Ap-
peal, p. 15.*

the

‘ the Practice of Circumcision, after Christ’s Resurrection, doth not prove
‘ it a Gospel **Precept**, no more doth the Practice of Water-Baptism.

But both *Christ* and *John* did Teach, That Christ’s Baptism was with
Fire and the Holy Ghost; but no where is it said, He Baptized with Water.

‘ Nothing can be more Clear that *Tertullian* was not for, but against In-
‘ fant-Baptism; they can give no Evidence in Church-History, for Infant-
‘ Baptism—Christ commanded not these words to be used in Baptism, In Serious
Appeal,
p. 33.
‘ *the Name of the Father and of the Son, &c.* commonly called the words of P. 30.
‘ **Institution**—As he can never prove any such **Institution**, so he hath
‘ *Zuinglius* against him, who saith expressly, *Lib. de Bap. p. 66. Tom. 2.*
‘ *Christus Jesus Baptismi, formulam qua uteremur, his verbis non Instituit, quem-*
‘ *admodum Theologi hactenus falso Tradiderunt,* i. e. Christ Jesus did not **In-**
‘ **stitute** the Form of Baptism in these words, to be used as the Theologues
‘ have heretofore falsely delivered.

And as to the Supper, which you call a Sacrament, we advise you to
Read and Consider what he hath said on that Account.

‘ We deny not but he, (*i. e.*) Christ, took Bread, and brake it, after Sup-
‘ per, and having given thanks, he gave it unto his Apostles, saying, *Take,* Truth’s De-
fence, p. 138.
‘ *Eat, this is my Body*; and likewise the Cup, saying, *Drink ye all of it, &c.*
‘ —But where is it called a Gospel **Ordinance**, or a standing **Com-**
‘ **mand** of Christ unto the World’s End.

Let’s have **Express** Scripture for this, and prove **in plain and express**
Scripture Terms, if it be an Article of Faith or Doctrine in common to
be believed.

And saith G. K. ‘ As for 1 Cor. 11. 23, 24. which *J. A.* bringeth to
‘ prove, that the outward Eating is a Gospel Institution, contains no **In-** Ibid.
p. 143.
‘ **stitution** of it at all, but only an Historical Relation of what Christ did
‘ and said that Night to his Disciples. Nor did *Paul* say, that he received
‘ a **Command** from the Lord, or delivered a **Command** unto them con-
‘ cerning Bread and Wine.—

‘ And *J. A.* [like these angry Creed-Forgers] falls into his old Trade, P. 144.
‘ of falsely accusing us, as being against **External Ordinances**.—

‘ But doth not *J. A.* and his Brethren know [and we may say, Do not
‘ these new Converts know?] ‘ that his own [and their] Brethren Acknow-
‘ ledge there is no absolute Necessity of using that called the Supper, so
‘ as none can be saved, but such as partake of it—But whatever out-
‘ ward thing God Commands—Brings along with them a real Advantage to
‘ Mens Souls; but *J. A.* hath not yet proved that using Bread and Wine
is any Gospel **Command**.

And G. K. now he is become one of *J. A.*’s Brethren, let him for the Sa-
tisfaction of those that want it, give Answer in **Express** Scripture, and in
Plain and Express Scripture Terms, seeing, as G. K. said (to *J. A.*) He
pretends so much to Scripture Rule. Do you Creed-Forgers see if you can
prevail with him to answer them, *That those that have but a little sound*
Judgment may easily find he hath not contradicted himself in any thing; as he as-
serts.

serts he hath not, *Serious Appeal*, p. 21. But for him to Say and Unsay, to Affirm and Deny, is too common, to his Shame be it spoken; and yet in him, that which would be counted Lying in others, is by some accounted Praise-worthy; such is their Blindness now they are undervaluing the Light.

S E C T. XI.

They call all False (Ministers) that Preach Faith in a Christ without.

We perceive under this Head, these *Creed-Forgers* brings several Quotations that have often been by our Friends replied to, and so we the less heed them; but now by them, they thereby to us appear such that once were as much for the Inward as now they are for the Outward; and blamed the *Quakers* for being so much Outward, as now they do for their not being enough for the Outward; so they are In and Out, This and That, and neither This nor That: Unstable Souls! drove away with the windy Doctrines of Men, and cunning Craftiness, whereby they lye in wait to Deceive, and by fair Words, and fine Speeches, their Hearts are Deceived, and Minds filled with Prejudice, and their Spirits with Enmity against those they are strayed from. Now they are become, as they confess, like Sheep going astray, and have joined with those (who some of them its like once separated from, before they did from us) and now like the Dog to his Vomit, they and G. K. are returned: We should be glad, if it were the Lord's Will, they might see their Error and return again, and leave the Costly Sermon-Makers, which they are now offended that we should Testify against, and come to the Free Teacher, and *Buy Wine and Milk without Money and without Price*; and not spend your Money for that which is not Bread, nor your Labour for that which satisfieth not; but hearken diligently to the free Teacher in your own Hearts, and eat that which is good, and let your Soul delight it self in Fatness: Oh! *Incline your Ear, and come unto me: Hear, and your Souls shall live, and I will make an Everlasting Covenant with you, even the sure Mercies of David*, said the holy Prophet.

And this was the Advice of that Prophet that exhorted to Sanctification, and who bore a sharp Testimony against the Blind Watch-men, as they say some of us have; *Isaiah* said, *All ye Beasts of the Field, come to devour, yea all ye Beasts in the Forrest. His Watchmen are Blind, they are all Ignorant, they are all Dumb-Dogs, they cannot Bark; Sleeping, Lying down, loving to Slumber. Yea, they are greedy Dogs, which can never have enough, they are Shepherds which cannot understand. They all look their own way, every one for his Gain from his Quarter.*

Now if any of the Faithful People of the Lord in those days, who did not hear or follow those Blind Watch-men, Greedy Dogs, Idle Shepherds, or the Prophets that *Jeremiah* Complains of, or the Priests that bear rule by their Means (which he mentions *Jer. 5.*) should have complained to those that love to have it so; Would they not rather have been Rebuked than

than Redressed? Or had they told them they prophesied Lyes in the Name of the Lord, and that he sent them not (might they not, considering the Priests was one of the Chief Rulers) fought to have them suppressed, especially considering they cried against their Gain, that would make them stir and say, They are *Enthusiasts*: Poor Ignorant Illiterate Erroneous Persons, of dangerous Principles, not fit to be tolerated, and have met with Smites, and the Stock and a Dungeon also, like poor *Jeremiah*, and then they might say, as he did, *Since I spake, I cried out, I cried Violence and Spoil, because the Word of the Lord was made a Reproach to me, and a Derision Daily*; and he heard the *Defaming* of many, for *Parthur* had many of his side. Report, said they, and we'll Report it. Oh! then it was that all the Prophet's Familiars watched for his Halting, when the Priest that was his Adversarie was Chief Governour; and indeed by the Chief Priests the most Innocent came to Suffer, for the Chief Priests, rather than fail of their Ends, they would gladly Covenant to give Money to a Judas, and seek for false Witnesses; and when they heard their Evidence, Oh! What a feigned shew of Detestation did they make? How seemingly Devout and Zealous did they appear to stir up the People, by *Renting their Garments*, and crying, *Blasphemy, Blasphemy*; then they Spit, Buffeted, and Smote with their Hands; and what care were they in that their *Designs and Conjurances* against the Innocent might not be Discovered, least the last Error should be worse than the first? How did they *Assemble* with the Elders, took Counsel, and gave large Money to have Lyes told? And how did they Promise to secure them from Trouble? And they that took the Money, did as they were taught; and those Lyes we read were commonly Reported afterward, and no doubt might be Credited by many Ignorant Persons that took things upon Trust, and did not search into the Truth of Matters.

Mat. 25.

Mat. 26. 65.

And when true and faithful Witnesses declared the contrary, What did they say of them that testified what they had seen and heard? Did not the High-Priest and his Kindred, seeing the Boldness of these Witnesses, and perceiving they were Unlearned and Ignorant Men; altho' they had nothing to say against what was done, and could not Contradict their Evidence (and were Conscious of their Evil Deeds, in getting false Witnesses, yet not being able to deny; but confessed indeed that a notable Miracle had been done by them, as was manifest to all them that dwelt in Jerusalem; then they began again to prevent the Spreading of it any farther among the People, they then use Threats, and laid their Commands upon them, which yet did not stop the Mouths of those that Witnessed what they had seen and heard; then they farther threatened them, and let them go, finding nothing how they might Punish them (no doubt that was their great Grief) but it was great Joy and Comfort to them, the Sufferers, and they lift up their Voice with one Accord, and said, *Thou art God which hast made Heaven and Earth, and the Sea, and all that is in them is! And the multitude of them that believed were of one Heart, and there was no lack*: And that did not please the High-Priest; nor their going about with this Testimony, which struck at the Priests and their Hierarchy, and tended to bring the People from them and their Synagogues; and to promote that Law, that of necessity would cause a Change of the Chargeable and Changeable Priesthood that took Tythes, and lived upon other Mens Labours, and did not profit the People at all. And this Testimony of these Men that they termed Unlearned and Ignorant Men, tended to bring People to a free Teacher, and to the Spirit of God that would make them (however despised) Wiser than all their former Letter-learned Teachers that they had heaped to themselves, whilst they had Itching Ears.

And when the Word of the Lord increased, and the Number of Disciples multiplied in Jerusalem greatly, and a great Company of the Priests were Obedient to the Faith; and a faithful Witness, Stephen, full of Faith and Power, did great Wonders among the People; there arose certain of the Synagogue of the Libertines, and they being not able to resist the Wisdom and Spirit by which he spake; suborned Men, the old trade, which said, We have heard him speak Blasphemous Words against Moses and against God; and they stirred up the People, the Elders, and Scribes.

And great hath been the cry of Blasphemy, Blasphemy, since that day, charging an Innocent People with Blasphemy against God, against Christ, and against the Scriptures; but who were stirred up of old, by the Designs of the Libertines, Priests and Elders? Who were the Inconsiderable People that depended so much on the Credit of the Priests? And, no doubt, but the Priests thought, that to charge them with the Changing the Customs delivered by Moses, which the Popularity as much dislike as blasphemy, would get them on their sides.

And

And thus in Holy Writ we may find them that had the Name of God's Priests, and that highly pretended to Religion, and yet sought themselves and their own gain; and by their Lyes and Lightness caused the People to Err: Often were the Instruments of much Trouble, Exercise, Suffering and Affliction, both to the true Witnesses and Prophets of God, and faithful Followers, and sincere Believers in Jesus Christ, who were accounted Mad, and Movers of Sedition, Turners of the World upside down, Pestilent Fellows, a Sect that was almost every where spoken against, and the way that they worshipped God was called *Heresie*; although they did, as we sincerely do, believe *all things written in the Law and in the Prophets*; and have hope towards God; and believe there shall be a *Resurrection, both of the just and unjust*; and have no other Gospel to Preach but that, the Tenure of which is, *Glory to God on High, Peace on Earth, and good Will to all Men*; with whom we desire to follow Peace and Holiness, being fully persuaded, that without it no Man shall ever see God to his Comfort.

And our Friends call none false Ministers that are found in the Spirit and Practice of the Ministers of Christ, that keep his Commandments, and follow his Advice, *as they have freely received, so freely give*; and that preach Christ without and within, as he ought to be preached; for he is not divided: such Ministers we account true Ministers. But if any will pretend to be his Ministers, and are not by their Fruits manifest to be in the Spirit and Doctrine of Christ, but transgress, and abide not in it, and are found by their Works and Fruits to be in the Spirit and Practice of the false Prophets, Ministers and Teachers, that teach things they ought not for filthy Lucre sake, not agreeable to Christ's Doctrine and the Holy Scriptures, and seek to draw Disciples after them, and do as the false Prophets and Priests afore-mentioned did; such we account False Ministers, but we Love and Honour the True.

SECTION XII.

Their Blasphemous Adoration given to Geo. Fox, and Vindicated by other Quakers. We shall conclude the Quakers Creed with this Section; (which shews they Began and End with a Lye; for it's not the Quakers Creed, nor ever was by them made, but disowned.)

And if they can, by good and sufficient Evidence, prove from any Letter writ by any that we own, wherein Blasphemous Adoration was given to *G. Fox*, we will disown it.

But without sufficient Proof, and clear Evidence, we hold not our selves obliged to take notice of any Letter, pretended to be wit by *J. C.* or *J. A.* that died so many Years since, and of whom we have better thoughts; esteeming them Faithful Men, and that they are at Rest with the Lord.

And to Conclude, we hope hereby it will appear, the pretended Reasons and Errors for which these few weak People say they leave the *Quakers* will appear to be none; But that found Reasons are wanting, Errors are not proved, their Forgery is Manifest, and Envy Detected, and their Folly and Weakness laid open, and they pitied, and their Work to do. And as empty Things make the greatest Sound, so these Men, to make the Number seem great by their saying, 'Published by some who have joyned with Mr. *Geo. Keith*, in the City of *London*, and did formerly meet with him at *Turner's-Hall*, and in divers parts of the Country, as *Huntington, Reading, Bedford and Colchester*.--When all these, we are persuaded (except Children) are scarce Six, besides those who for some time before they joyned with *G. K.* were not in Unity and Fellowship with us.

And did not he talk of Gathering a pure People out of all Professions? And doth he now lead them back to that Church which he called A LIMB OF ANTI-CHRIST, and of whose whole Ministry, he said, WILL consist of Ungodly Men, the wicked being still preferred by the wicked; and so he is now preferred among them, *so fill up the Number*; altho, we are persuaded that there are Conscientious Men among them, and in half that time (if he lives so long) among them as he was among us, we doubt not but he will sufficiently manifest himself to be Conceited. Troublesome and Impatient (if he meets with Contradiction) as any they have had amongst them for many Years; and them few who follow him, to them we are persuaded will not prove their best Members, altho' they may be more Hot, Angry and Malicious than them who are of a long standing among them, and more Wise and Moderate. But to the Lord we leave him and them, and Pray God to forgive them, if it be his Will, for all the hard Speeches, false Accusations, & foul Representations of us & our Christian Principles & Doctrines.

